445. d
9

A

# SERMON

PREACHED BEFORE

HIS EXCELLENCY

CHARLES, MARQUIS CORNWALLIS,

LORD LIEUTENANT, *PRESIDENT*,

AND THE

MEMBERS

OF THE

*ASSOCIATION*

FOR

DISCOUNTENANCING VICE, AND PROMOTING THE PRACTICE OF RELIGION AND VIRTUE;

IN

ST. WERBURGH'S CHURCH,

ON THURSDAY 23d MAY, 1799.

BY THE

REV. GEORGE MILLER, D.D. F.T.C.

DUBLIN:

PRINTED FOR WILLIAM WATSON AND SON,

PRINTERS TO THE ASSOCIATION,

NO. 7, CAPEL-STREET.

1799.

At an Extraordinary Meeting of *the Aſſociation for diſcountenancing Vice and promoting the Practice of Religion and Virtue*, held in St. Werburgh's Veſtry-Room, 23d May, 1799.

His Grace the Lord Primate, in the Chair.

It was Unanimouſly Reſolved,

On the motion of His Grace the Lord Archbiſhop of Tuam, ſeconded by the Right Rev. and Hon. the Lord Biſhop of Cork,

That the Thanks of this Aſſociation be preſented to the Rev. GEORGE MILLER, D. D. F. T. C. for his excellent Sermon preached before them this Day, and that he be requeſted to publiſh the ſame.

Signed by Order,

JAMES MAXWELL,
WILLIAM MATURIN, } Secretaries.

# TRACTS

*Publiſhed by the* ASSOCIATION *for promoting* RELIGION *and* VIRTUE,

And ſold to ſubſcribing Members at the following Prices,

By WM. WATSON and SON, No. 7, Capel-ſtreet.

---

COMMON Teſtaments—7s. per Dozen—a Reduction of 3s. per Dozen on Teſtaments of a higher price.

Common Prayer Books—10s. per Dozen.

Annual Sermons Preached before the Aſſociation—1s. 1d. each—one of which is given Gratis to each Member. Thoſe already publiſhed are by the Rev. Richard Graves, D. D. F. T. C.—Rev. Robert Burrowes, D. D.—Rev. William Magee, B. D. F. T. C.—Right Rev. T. L. O'Beirne, Lord Biſhop of Meath—and Rev. George Miller, D. D. F. T. C.

Addreſs on the Neglect of Public Worſhip, by Rev. Robert Law, D. D.—4s. 4d. per Hundred.

Exhortation to the Religious Obſervance of Good Friday, by Biſhop Porteus—4s. 4d. per Hundred.

Adams's Paſtoral Advice to Young Perſons before Confirmation—4s. 4d. per Hundred.

Serious Advice to Perſons recovered from Sickneſs, by Biſhop Gibſon—4s. 4d. per Hundred.

Exhortation to the Duty of Catechiſing, addreſſed to all Perſons concerned in the Education of Children—6s. 6d. per Hundred.

Exhortation to Family Prayer, with different Forms annexed—8s. 8d. per Hundred.

Prayers for the Uſe of Infirmaries—4s. 4d. per Hundred.

Friendly Admonition, addreſſed more particularly to Servants—2s. 2d. per Hundred.

Queries to Perſons abſenting themſelves from the Sacrament—1s. 1d. per Hundred.

View of the Evidences of Chriſtianity, by Seed, Paley, and Biſhop Watſon——1s. 1d. per.—10s. per Dozen—3l. 8s. 3d. per Hundred.

Watſon, Biſhop of Landaff's Apology for the Bible, in Anſwer to Paine's Age of Reaſon, 1s. 1d. per—10s. per Dozen—3l. 8s. 3d. per Hundred.

Hincks's Anſwer to Paine's Age of Reaſon—1s. 1d. per—10s. per Dozen—3l. 8. 3d. per Hundred.

Erſkine's

Erſkine's Speech againſt the Publiſher of Paine's Age of Reaſon—6h. per—4s. 4d. per Dozen.

Expoſtulations on the Truth of the Chriſtian Religion, and Obſervance of the Lord's Day—6½d. per—4s. 4d. per Dozen.

Eſſay on Manners and Education—6½ per—4s. 4d. per Dozen.

Biſhop of Oſſory's Circular Letter to the Clergy of his Diocese—Gratis.

Serious Exhortation to the Public—Gratis.

Hints for advancing Religious Education—Gratis.

Reflections on Female Education, by Biſhop Horne—Gratis.

Expoſtulations on the Truth of the Chriſtian Religion, and Obſervance of the Lord's Day—Gratis.

Reſolutions for promoting a ſtricter Obſervance of the Lord's Day—Gratis.

Abſtract of the Laws in force for the due Obſervation of the Lord's Day—Gratis.

---

## MORAL AND ENTERTAINING TRACTS.

*Publiſhed at the Recommendation of the* ASSOCIATION.

*Price* 1*d. per.*—6*s.* 6*d. per Hundred.*

The Two Wealthy Farmers 1ſt Part
Ditto 2d Part
Ditto, 3d Part, and a New Song on an old Story
Ditto, 4th Part, and a Poetical Tale
Ditto, 5th Part
Ditto, 6th Part
Ditto, 7th Part
Two Shoe-makers, 1ſt Part
Ditto, 2d Part
Ditto, 3d Part
Ditto, 4th Part
Dialogue between James Stock and William Simpſon
Shepherd of Saliſbury Plain, 1ſt Part
Ditto, 2d Part
Hiſtory of Tom White the Poſtilion, 1ſt Part
Ditto, 2d Part
Hiſtory of Mary Wood the Houſe-maid
The Hiſtory of Charles Jones the Foot-man
Beggarly Boy
Good Mother's Legacy
Hiſtory of John Doyle
Two Soldiers
Life of William Baker
The Gameſter, and the Story of ſinful Sally
Path to Riches and Happineſs

*Price* ½*d. per*—3*s.* 3*d. per Hundred.*

The General Reſurrection
The Two Siſters
The Happy Waterman
Huſbandry Moralized
The Carpenter
The Apprentice's Monitor
The Horſe Race
The Dram Shop.

# SERMON, &c.

PSALM iv. 6.

"*There be many that ſay, who will ſhew us any*
"*good? Lord, lift thou up the light of thy*
"*countenance upon us.*"

IN this eventful time *there are* indeed *many that ſay, who will ſhew us any good?* This is not merely the deſponding inquiry of individuals, ſuffering the caſualties and diſtreſſes of private life. The great maſſes of mankind, whoſe proſperity and adverſity ſeem to be regulated by ſurer laws, are now prompted by the wide-extended feeling of political calamity, to look around with anxiety for ſome wiſe monitor, who would teach them *the things which belong unto their peace.* Throughout the whole extent of the civilized world, through-

out all thoſe regions in which the improvements of arts and policy correſpond to the dignity of a reaſonable nature, one melancholy ſcene of actual hoſtility or of apprehenſion, of internal convulſion or of foreign violence, preſents itſelf to the reflecting mind. Even the nations which ſlumbered in the torpor of barbariſm, have been forced into this tremendous conteſt of human paſſion. The diſturbers of Europe have penetrated the deſarts of the eaſtern world, and have carried among the debaſements of almoſt ſavage manners the madneſs of corrupted civilization.

In ſuch an awful period of human affairs, *when the hearts of men are failing them for fear, and for looking after the things which are coming upon the earth*, they muſt be blind indeed, who will place their entire confidence in the efficacy of thoſe ſecondary cauſes, which, in ordinary and peaceful times, appear ſufficient for the maintenance of public tranquillity. When the world is changing around us, when among other nations all the temporal reſources of political ſafety have failed in ſucceſſion, and events unuſual and portentous crowd ſo faſt upon our notice, that we are ſurprized if,

during

during any little interval, no ſubverted government lengthens the diſaſtrous roll of revolution, great muſt be the blindneſs and preſumption of thoſe, who will ſtill rely for their ſecurity on the petty expedients of human wiſdom. The viſitations of the Almighty have accordingly turned unto him the thoughts of the ſerious and reflecting. The conviction of the temporal, if not of the eternal, importance of chriſtianity, has been impreſſed upon the minds even of thoſe who heretofore had lived in a thoughtleſs diſregard of its momentous communications. Perſons of every rank have been taught to entertain the ſentiment of the Pſalmiſt; and that *the Lord would lift up the light of his countenance upon us*, that his favour ſhould be conciliated by a more ſtrict conformity to his ſacred will, is beginning to be regarded as the ſureſt pledge of political ſecurity.

The Aſſociation, which I am appointed to addreſs this day, were early convinced of the urgent and indiſpenſable neceſſity of an effort to reanimate the decaying principle of religious obligation. More than ſix years ago a very ſmall number of individuals lamented

the rapid and alarming progreſs of immorality and impiety, and ſought in the united endeavours of thoſe who ſhould be actuated by a kindred feeling, that ability to ſtem the torrent, which they were ſenſible their detached exertions never could poſſeſs. The virtuous call has been favourably received, and eagerly obeyed. It muſt naturally be expected, that the clerical order ſhould be forward in connecting themſelves with an Aſſociation, whoſe object is to accompliſh more effectually the very purpoſe, to which their own labours had been conſecrated. They muſt have been falſe to the truſt which has been repoſed in them by the community, they muſt have been unprofitable ſervants of that God whoſe worſhip they profeſs to inculcate, if they had not zealouſly combined their powers with thoſe of an Aſſociation "for diſcountenancing vice and promoting the practice of religion and virtue." But happily our Inſtitution is not compoſed only of perſons of this deſcription. The ſacred importance of its object has intereſted in its cauſe the talents and reſpectability of the various departments of ſocial life, and three ſucceſſive Vice-roys have deemed the protection and encouragement of its exertions worthy

thy of the repreſentative of Majeſty. It is my duty to ſtate to an Aſſociation thus diſtinguiſhed by all that can beſtow dignity on a ſociety, dignified by the nobleneſs of its purpoſes and by the rank of its patrons, what are thoſe conſiderations which render the utmoſt energy of their exertions eſſentially important, and in what manner the exertions of ſuch an Aſſociation may be effectual to the attainment of the ends which they propoſe. It is a ſubject which has been ably treated by my predeceſſors, but the repeated diſcuſſion of it may not be unuſeful. To the members of the Aſſociation it may perhaps contribute to renew that vigorous zeal, which is liable to abatement in every long-continued effort; and with the public in general it may ſerve to diffuſe more widely an intereſt in the objects of this Aſſociation, and thus at once to extend that moral influence which ſuch an intereſt muſt create in the minds in which it has been excited, and by the more powerful co-operation of ſtill larger numbers, to render more efficient thoſe means by which the Inſtitution labours to invigorate the feeling of religious obligation.

Look abroad then into the world, my brethren, and reflect on its ſituation. Wherever you turn your eyes, you behold thoſe ſocial combinations, in which alone man can attain to the dignity of his nature, in which he finds the opportunity of his exertion and the means of his improvement, menacing their ſpeedy diſſolution into the elemental war of anarchy and rudeneſs. At home we behold the melancholy veſtiges of a ſanguinary rebellion, which, whilſt it defied the reſtraints of government, outraged every feeling of humanity and virtue. Who that conſiders theſe things will not acknowledge that ſome principle is wanting, which ſhall chain down the violence of human paſſion, and bind more cloſely to each other the members of each community?

If reaſon did not inform us that the ſtrong principle, which can alone ſecure to a nation the bleſſings of internal tranquillity, is an extended regard to religious obligation, practical experience would ſupply with the ſimple evidence of fact abundant means of conviction. What nation is that, whoſe convulſive ſtruggles have ſpread through the world diſorder and

and diſmay, which ſeems by its ſufferings to be the providential warning, and by its violences to be the providential chaſtiſement of the preſent age? The ſame in which it is notorious that the moſt avowed diſregard of revealed religion had long prevailed; in which to deſpiſe and ridicule the goſpel of Chriſt had been conſidered as an indiſpenſable accompliſhment of poliſhed life, and profligacy of manners had been ſanctioned by uſage, and methodiſed into ſyſtem: the ſame which has exhibited to the world the moral prodigy of an European government formally diſcarding, as an exploded artifice, the ſublime ſimplicity of the chriſtian revelation, and ſubſtituting in the place of its ſolemnities the childiſh pageantries of heathen idolatry: the ſame which, to promote the ſchemes of its ambition, has affected to range itſelf under the banners of the impoſtor of the Eaſt; and, though too much enlightened for the goſpel of Chriſt, could accommodate its pliant acquieſcence to that maſs of voluptuouſneſs, extravagance and plagiariſm, the koran of Mahomet. I ſay not this for the purpoſe of exciting or cheriſhing any violent ſpirit of national antipathy even againſt thoſe enemies of our peace: but,

whilſt

whilſt in the mildneſs of chriſtian charity we deplore their infatuated perverſeneſs, we may derive from their example the inſtructive admonition, that the diſregard of divine revelation is fatal to the peace, and good order, and happineſs of human ſociety.

This impreſſive leſſon of immediate obſervation is corroborated by every conſideration of the nature of human ſociety. In vain may the abſtracted philoſopher argue to his own theoretical conviction, that every man will moſt effectually promote his private enjoyment, by withdrawing his view from his own individual intereſts, and labouring with his utmoſt energy for the advancement of the general good. The rapacity of the violent, the intrigue of the artful, and even the innocent ſuffering of the poor, will proteſt againſt the ſpeculative concluſion. Will the man of violence liſten with unimpaſſioned fairneſs to the argument which would perſuade him to ſubmit to the labours of induſtry, and await its ſlow advantages? Will the corrupt man be induced to forego the ſuperiority, which he derives from diſhoneſty and cunning, and content himſelf with his proportioned ſhare of the

the general proſperity? Will the victim of poverty and diſtreſs feel that a patient acquieſcence under the heavy preſſure of affliction, as it unqueſtionably would conduce to the public order and happineſs of ſociety, would alſo be the moſt effectual method of aſſuaging his ſorrows and ſatisfying his wants? The various propenſities, which urge men to the ſeparation of private from public good, may indeed be reſtrained; but not by any reflections on its theoretical impracticability. The fear of the great judge of all the earth may arreſt the arm of the ruffian, check the ſcheme of the fraudulent, and repreſs the impatience of the deſtitute. Inſtead of an intricate and doubtful connection of their private welfare with the proſperity of a community, they may perceive a ſure and inevitable connection between their good or evil conduct, and the retributions of an all-ſeeing God—The influence of human laws muſt be ineffectual, if it be not directed and enforced by the paramount authority of the divine commands. Without the pervading influence of religious obligation, human law is but the intereſted combination of the powerful to compel the obedience of the multitude. If the legiſlator

be

be not actuated by religious conſiderations, the law itſelf may be oppreſſive; and if the people be irreligious, the great ſecurity of evidence is loſt, nor will the law be executed with fidelity. It is not the ſubſtitute, but the ſupplement, of the divine law. It pre-ſuppoſes the general prevalence of religious obligation, and merely directs its operation to the various exigencies of the public.

It is eſſential therefore to the well-being of ſociety, that its members ſhould be bound together by a principle more authoritative than the ſpeculations of philoſophy, more perfect and coercive than the mere regulations of legiſlation. Whatever may be the contentions of human politics, the men who ſincerely and zealouſly labour to revive this principle where it has decayed, are true patriots. They labour to eſtabliſh in the hearts of men that unerring rule of conduct, which ſo far as its influence extends muſt be eminently beneficial, and without which the wiſeſt efforts of the worldly politician muſt be fruitleſs. Let me then direct your attention to the manner in which our Aſſociation is fitted to operate upon the public mind; let me point out to you its powerful

erful tendency to the gradual correction of thoſe oppoſite extremes of thoughtleſs irreligion and ſuperſtitious bigotry, which diſgrace the different claſſes of our countrymen.

That the indulgences of affluence, and the vanities of ſuperior ſtation, are unfavourable to the call of chriſtian piety, is a maxim which requires from the preacher no tedious diſcuſſion. In the hour of ſerious meditation all muſt admit its truth, whilſt all are yet eager to expoſe themſelves in the dangerous ſituation. Surrounded by the aſſiduous attentions of dependants, the elevated are ill-fitted for receiving impreſſions of chriſtian humility. Commanding every indulgence of appetite or caprice, the affluent are unſuited to that regulated ſobriety of temper, which regards this life but as a pilgrimage to the true reſting-place of a reaſonable creature. The preſent world puts forth for the exalted all its charms, and the utmoſt energy of a moral and religious mind is requiſite for diſpelling the faſcinating magic of the ſcene, and preſſing forward to man's real deſtination. Unhappily the influence of theſe ſeductions is not confined to thoſe who are immediately expoſed to their operation.

operation. Not only the few who are placed in the more elevated ſtations of ſociety, are in danger of forgetting, amidſt the diſſipations of pleaſure and the deluſions of adulation, that ſerious and ſolemn duty of *working out their ſalvation* with earneſt ſolicitude, to which all of every rank are equally exhorted. The ſtrong contagion of example diffuſes through many inferior orders the effects of thoſe temptations, which act with their principal force only on the moſt exalted; and the habitual irreligion of unthinking and worldly-minded luxury deſcends from rank to rank, until it penetrates to the very centre of the ſocial ſyſtem.

Such being the diſpoſitions which the circumſtances of the higher orders are too well fitted to inſpire, ſome other rule of conduct muſt be introduced, which ſhall be leſs rigorous in its impoſitions of forbearance, and leſs mortifying to the pride of ſtation, than the ſelf-denying doctrine of a crucified Redeemer; ſome compromiſe between the enjoyments of this life and the hopes of futurity; ſome ſyſtem which may accommodate itſelf to every propenſity, and afford a juſtification to

every

every indulgence. Such is the law of honour, the all-ſwaying rule of worldly opinion, which is worſhipped with idolatrous veneration. Originating perhaps at a remote period in the purity of chriſtian morals operating on the rudeneſs of a barbarous world, it is at this day the mere regiſter of the prevailing practices of the faſhionable orders. Conſtituted by their own conduct, it can enjoin no ſevere reſtriction on the indulgence of appetite. It can authorize the exceſſes of the drunkard, the pillage of the gameſter, the irreligion of the man of the world, the corruption of the ſelfiſh man, the licentiouſneſs of the man of gallantry, and the murder of the duelliſt. It is a law derived from thoſe actions which it ought to regulate, and enforced by the approbation of thoſe whom it ought to reſtrain.

Such a rule of vicious indulgence and mutual countenance, ſuch a conſpiracy againſt the genuine principles of moral and religious duty, meets in this Aſſociation, if it be zealouſly ſupported, its proper and adequate counteraction. That opinion which gives its ſanction to vice and irreligion, is here oppoſed by a declaration of opinion in favour of religion

religion and morality. The licentious are no longer permitted to preſcribe laws to the ſerious and devout. The friends of religion are here aſſociated in oppoſition to the ſneer of the diſſipated, and avow to the world their determination *to hearken unto God rather than unto man.* If all that reſpectability of rank and talent, which graces the rolls of our Inſtitution, be faithfully employed for the attainment of its objects, ſoon will the law of opinion become the ally, inſtead of the enemy of religion; ſoon will the voice of faſhion afford its aid to the cauſe of virtue, and the higher claſſes of the community be honourably diſtinguiſhed by a concern for the true intereſts and happineſs of man.

Among the laborious poor the obſtructions, which impede the influence of religion, are of a very different kind, but not leſs within the power of our Aſſociation. Ignorance is the grand enemy of the religion of the poor. Whilſt every exertion is engroſſed by the neceſſity of providing the daily means of ſubſiſtence, their thoughts are confined to the urgent concerns of the paſſing day, unleſs ſome meſſenger of good or ill ſhould labour

to

to inculcate principles of virtue or of vice. The poor are indeed placed in a ſituation not unfavourable to the impreſſions of religion. Little attached to a world which for them poſſeſſes little charms, they can eaſily be induced to embrace that covenant of mercy, which proffers to them another life of everlaſting happineſs. The pleaſures of the preſent ſcene do not bribe them from its acceptance, nor does the pride of preſumptuous reaſon teach them to cavil at its terms. But it ſhould be remembered that the ſituation of the poor man is at leaſt equally favourable to the leſſons of turbulence and outrage. Whilſt ſuffering the fatigues of labour and the hardſhips of poverty, he is tempted to compare his circumſtances with the eaſe and accommodations of the opulent. Ignorance may ſtupify his reaſon, but will not moderate his paſſions. That inequality of human conditions, which philoſophy might ſhew to be unavoidable, and in which religion might teach him to acquieſce with patient reſignation, he is eaſily induced to regard as a ſyſtem of injuſtice and oppreſſion. He cannot with the ſpeculative politician review the hiſtory of human ſociety, and diſcover that irreverſible decree which has

diſtributed

diſtributed its members into claſſes diſtinguiſhed from each other with ſuch apparent partiality of favour. He is unable to perceive the fallacy of thoſe ſchemes, by which the agents of public diſorder tell him that his ſituation may be improved. Unuſed to the complicated conſideration of political cauſes and effects, he ſees only what to him appears one great and intolerable grievance, and which he doubts not that one great effort will effectually remove—Unhappily for our country, this is no imaginary picture, it is not now the mere apprehenſion of a ſpeculator anxious to juſtify by the poſſibility of public miſchief ſome favourite ſcheme of public improvement. It is now matter of record, and is regiſtered in the annals of the nation. Peruſe that moſt intereſting detail of the conſpiracy, which was laſt year ſo providentially blaſted when almoſt ripe for execution, and you will learn that the poor of this iſland had been ſeduced into a participation of its plans by no conſideration of the general advantages of political innovation, but ſimply by a perſuaſion artfully inculcated, that their own particular ſituation ſhould be meliorated in the general convulſion, that in the promiſcuous confuſion of all orders

and

and diſtinctions *the poor ſhould ceaſe out of the land*, that the pillage of the affluent ſhould ſupply them with the enjoyment of the neceſſaries and comforts of life, and that after this one great violation of the rights of property every man ſhould thenceforward continue in the undiſturbed poſſeſſion of his portion of the plunder.

What effectual remedy can be propoſed for an evil, which thus undermines the very foundation of civilized ſociety, which rouzes, by deluſive promiſes of unattainable advantages, the phyſical force of the multitude againſt the ſecurity of property and the authority of law? —If it were juſtifiable to adopt a deliberate ſcheme of human degradation, if it were allowable to decree that man, whom the Almighty had formed *in his own image*, reaſonable and immortal, ſhould for the peace and good order of ſociety be reduced to the rank of a machine; it muſt now be impracticable. You cannot do it. You cannot ſhut the ear to the ſecret inſtigations of ſedition. You cannot raze from the memory the recollection of thoſe maxims of public confuſion, which laſt year deſolated a wide portion of your country

—Were no ſuch conſiderations applicable to our ſituation, I ſhould not be an advocate for the unnatural ſyſtem, which would ſecure the good conduct by ſhackling the underſtandings of the poor. Shall the great majority of our ſpecies be debaſed and embruted, as the only method by which they can be qualified for their ſtation in ſociety? Is the light of reaſon given to them only to be extinguiſhed? Are they incapable of apprehending thoſe ſimple, yet ſublime, leſſons of piety towards God and charity towards man, which the ſcriptures of our religion have recorded for our edification? Are their intervals from labour to be abandoned to the ſtupidity of ſloth, or to the riot of intoxication; and is no opportunity to be afforded to them of ſoothing by the comforting aſſurances of the goſpel the diſcontents of poverty and fatigue?—But this is a ſyſtem, which now has few ſupporters. The enemies of peace and order have left us no alternative but that of a wide-extended diffuſion of moral and religious inſtruction. The ſpirit of deluſion is gone forth, and the true ſpirit, that of chriſtian piety, can alone defeat its efforts. For this purpoſe the ſcriptures muſt be made as much as poſſible the companions of your people.

The

The poor muſt be enabled to become familiar with thoſe intereſting narratives which ſo beautifully diſplay the mild and amiable affections of the human heart, with thoſe awful inſtances of divine retribution which manifeſt a providential ſuperintendance of the moſt ſecret actions of mankind, with thoſe affecting effuſions of fervent and humble piety which ſo powerfully excite the ſympathies of every ſerious and unvitiated mind, and with thoſe ineſtimable aſſurances of ſalvation which can alleviate every hardſhip, and miniſter conſolation in every ſuffering. You cannot meet the political incendiary on merely equal terms. You cannot by political diſcuſſion expoſe to the conviction of the peaſant the miſchievous futility of the ſcheme, by which he is ſtimulated to the work of blood. He feels that poverty and labour are diſtreſſing, but cannot comprehend the complicated theory of human ſociety which requires that the many ſhould labour for the few. The partiſan of outrage appeals only to his ſenſes and his paſſions. The friend of peace and order muſt fail, if he ſhould oppoſe to theſe ſtrong impulſes nothing but an appeal to an underſtanding unuſed to abſtracted reaſoning and incapable of compre-

hending its force. But what cannot be effected with the underſtanding, may be accompliſhed with the heart. Religion will point out to the poor man the Saviour of the world wandering *without having where to lay his head*, and he will feel his own ſufferings dignified and alleviated by the great example. Religion will teach him to regard whatever ſeverities may attend his lot as the trials of a kind though correcting providence, and to reſt aſſured that his patient endurance ſhould hereafter receive ample retribution. The genuine language of religion will harmonize every feeling, and bid the ſtormy war of paſſion ceaſe. Inſtead of ſpeculating on political conſequences, the poor will be habituated to meditate on religious duties. That their ſituation is the will of God, and that reſignation and induſtry are their duties, are principles which will enable them to repel the pernicious inſinuations, which would betray them into the miſeries and crimes of civil war. The ſpirit of religion ſhall move over the troubled face of our country, and order and light ſhall emerge from the moral chaos.

This ſole effectual remedy of the turbulence of the lower claſſes was among the earlieſt objects

jects of our Aſſociation. Its utmoſt efforts have been exerted to encourage the catechetical inſtruction of children in the principles of the chriſtian religion, and by the well regulated diſtribution of prizes much has been effected in the metropolis and its vicinity. But the evil required a more comprehenſive plan of reformation. This, though highly important, was confined in a great meaſure to the adopted children of public charity, to thoſe who had been placed in the different inſtitutions for the protection of the indigent. To reach the maſs of the people, to produce that general effect which could alone counteract the general diſorder, the Aſſociation adopted the meaſures moſt conducive to ſucceſs. Short tracts on moral and religious ſubjects have in conſiderable numbers been ſpread throughout the country, and a very extended diſtribution of the holy ſcriptures themſelves has been undertaken and accompliſhed. With chriſtian earneſtneſs you addreſſed the public for their ſupport. You diſclaimed the propagation of the tenets of any particular ſect. You profeſſed a nobler purpoſe "than making proſelytes from any one perſuaſion of chriſtians to another." Your plan was, "to diſſeminate more extenſively,

ſively, than had ever yet been done, "THE WORD OF GOD, and to make effectual proviſion, that no houſe, no cabin in the whole kingdom, in which there is a ſingle perſon who can read, ſhould be deſtitute of the holy ſcriptures."

Thus is our Aſſociation a moral inſtrument well adapted to the melioration of every claſs of the community. Compriſing among its members perſons diſtinguiſhed by all the reſpectability of ſtation and of talent, it is fitted to ſhame from ſociety that extravagant and impious notion, which, in avowed diſregard of the revelations of the Almighty, would erect into a formal ſtandard of human conduct the actual practices of the diſſipated and licentious. Embodying into one united effort the zealous endeavours of every individual ſolicitous for the proſperity of his country, and for the everlaſting ſalvation of the ignorant and deluded, it is fitted to exert a powerful and well directed influence upon every part of the great ſyſtem of the public. It is fitted, if its plan be duly ſupported by the ſincerity and zeal of its members, to abaſh the effrontery of faſhionable

onable vice, and to eradicate the crimes of deluded ignorance.

But there are ſome peculiar circumſtances in the ſtate of ſociety in this country, which render the operation of ſuch an Aſſociation in a ſuperior degree important to the diffuſion of religious principle.

One of the characteriſtic circumſtances, which diſtinguiſh the general ſtate of ſociety in this country, is that it is compoſed in a conſiderable degree of thoſe extreme orders, which form the baſis and the pinnacle of improved and poliſhed life; that it is a combination of the habits and manners of the more elevated and of the humbler ranks, with little of that regular gradation of intermediate claſſes, which might by imperceptible tranſitions connect the two extremes. The influence of this circumſtance upon the political ſituation of our country has been frequently the ſubject of conſideration. Its operation upon the ſtate of religion has been leſs attentively examined. Let me then direct your thoughts to this view of ſociety in Ireland, and point out to you the peculiar utility of our Aſſociation

ion in remedying the moral miſchief, which may appear to reſult from the comparative deficiency of the middle orders of ſocial life.

It is an old remark, that the middle rank is moſt favourable to the influence of virtue. *Give me*, ſaid Agur, *neither poverty nor riches, feed me with food convenient for me; leſt I be full, and deny thee, and ſay, Who is the Lord? or leſt I be poor, and ſteal, and take the name of my God in vain.* Aſſailed on either ſide by the enemies of its influence over the hearts of men, counteracted on the one part by the temptations of diſtreſs, and on the other by the pomps and indulgences of an alluring world, the genuine ſpirit of religion has in general its moſt extenſive and operative ſway over the middle claſſes of the community, over thoſe who are raiſed above the neceſſities of the loweſt, and depreſſed beneath the luxuries of the higheſt ſituations. In the moſt elevated ranks many individuals do indeed approve themſelves diſtinguiſhed inſtances of real piety and active charity, but a fair conſideration of human infirmity will not ſuffer us to expect that theſe diſpoſitions ſhould be generally prevalent in circumſtances ſo unfavourable to their operation. The higher

orders

orders may be indiſpenſable for perfecting the political machine, by beſtowing upon the community the refinements of improved ſociety, by animating with the encouraging hope of diſtinction the exertions of induſtry and genius, and by maintaining that equilibrium of oppoſing intereſts which conduces to the tranquillity of a ſtate; but the ſaving influence of chriſtian piety will ever emanate moſt powerfully from the moderation of the middle claſſes. As their ſober induſtry and regulated frugality are the very ſtamina of the political proſperity of a nation, ſo is their ſerious and conſcientious regard to chriſtian duty the ſureſt baſis of national religion.

What then muſt be the ſtate of religion in a country in which theſe claſſes are comparatively leſs numerous? Is it not in ſuch a community expoſed to peculiar dangers? Does it not require for its ſupport extraordinary exertions from thoſe who are indeed zealous in its cauſe? Is it not neceſſary that its friends ſhould by their activity and co-operation endeavour to compenſate the deficiency; to diffuſe around them with more ſtrenuous exertions that religious influence, which local, as well as general

ral cauſes, ſo powerfully tend to counteract and to deſtroy? Such a ſyſtem of religious activity and co-operation is our Aſſociation. Here every man who is zealous for the advancement of religion, who is indeed ſincere in his profeſſion of the chriſtian faith, who believes that the everlaſting happineſs of mankind is concerned in its reception, and that even their temporal proſperity is beſt promoted by a ſtrict obſervance of its dictates, may meet others equally deſirous of engaging in every plan, which can contribute to extend more widely the knowledge and the practice of the duties of chriſtianity. No apprehenſion of invidious ſingularity need deter any individual from the hardy enterpriſe of public reformation. He will in this ſociety find himſelf ſupported at once by numbers and by reſpectability. No deſpair of the ſucceſs of ſo vaſt an undertaking ſhould diſcourage his attempt. He beholds here a moral power, which, if duly exerted, is adequate to every purpoſe. Compoſed as this Aſſociation is of the ſerious and intelligent of every order, compriſing within it the collective zeal and wiſdom of all the active friends of religion, and the influence of the moſt exalted ſtation, it muſt be in

its

its own nature fitted to enforce with the moſt powerful impreſſion the accompliſhment of its moſt extenſive plans. To ſuppoſe it ineffectual, notwithſtanding the ſincere and vigorous exertions of its members, we muſt ſuppoſe that there is in man no tendency to admire and imitate virtue, and in God no diſpoſition to reward and bleſs its efforts; that there is no morality on earth, and no providence in heaven.

There is another conſideration, my brethren, derived like the former from the peculiar circumſtances of our country, which gives eſpecial importance to our Aſſociation. The fatal progeny of ages of political diſſenſion has been a diſagreement in religious tenets, aggravated into a ferocious bigotry utterly irreconcileable to the mild principles of that revelation which it profeſſes to ſupport. That ſo many centuries of violence ſhould have been terminated by the horrid cataſtrophe of a rebellion perpetrated with the moſt remorſeleſs cruelty, cannot occaſion much ſurpriſe, however it muſt ſhock every humane and pious feeling. But that in this which boaſts to be an age of reaſon, in this age of vaunted philoſophy

loſophy and improvement, the ſame malignant and unchriſtian ſpirit ſhould again be looſed to its infernal work of maſſacre and deſolation, and that this too ſhould have been done for effectuating the plans of philoſophical improvement, which were to give their due energy to all the nobler principles of the human mind; are facts which muſt have aſtoniſhed every impartial man who reſpected himſelf as a reaſonable being, every chriſtian who charitably truſted that the age of bigotry was paſt. Probably indeed it had been paſt for ever, if no artifices had been employed to ſtimulate into activity the latent principles of religious perverſion which ſtill lurked in the breaſt of ignorance. The uncharitable violence of ancient ſuperſtition was gradually yielding to the influence of reaſon, and the hereditary rancour of political diſſenſion was daily ſoftened by the peaceful habits of ſocial intercourſe; but thoſe who have profeſſed "to think for the people," impatient of the regular progreſs of national improvement, and eager to graſp at every inſtrument for effecting the accompliſhment of ſchemes which ſhould at once aboliſh every grievance, aſſociated in the ſupport of what they termed an enlightened poli-

cy,

cy, the operation of a principle which reaſon and religion equally diſclaim. In a country thus haraſſed at once by ancient and modern diviſions, by the half-forgotten bigotry of the days of ignorance revived and excited in the days of philoſophy, no more effectual means of working an extenſive moral and religious reformation could be deviſed than a voluntary Aſſociation, comprehending all of every deſcription of its people, who are ſincerely deſirous of invigorating and diffuſing the practical influence of chriſtianity. Any other ſyſtem muſt experience a more determined oppoſition from the prejudices and jealouſies to which it would be expoſed. But what ſtrong prepoſſeſſion can be entertained againſt thoſe, who have no common intereſt except that which ariſes from a concurrent conviction of the general importance of the object which they purſue, and who invite the co-operation of all without diſtinction that are actuated by a ſimilar ſpirit? You have acted with the liberality of ſuch a comprehenſive ſyſtem. You have ſolicited the aſſiſtance of the heads of the Romiſh church; and "by what means a friendly intercourſe and co-operation may be beſt procured between the clergy of the different perſuaſions,

perſuaſions, in promoting thoſe principles and practices of the chriſtian religion, in which all ſects of chriſtians are agreed," was an inquiry which early attracted your attention.

And are there not alſo, my fellow-chriſtians, circumſtances now operating upon our countrymen, which ſhould at this intereſting criſis encourage to its utmoſt exertions an Aſſociation thus ſingularly adapted to our national ſituation?—*When the judgments of the Lord are in the earth the inhabitants of the world will learn righteouſneſs.* It is in the days of peace and proſperity that man forgets his God. He forgets that the bleſſings which ſurround him are the gratuitous bounties of the Almighty; he regards them as the creatures of his own prudence and abilities, or at leaſt as independent of the will of that providence which has long continued to vouchſafe them. He may from a compliance with the decent and uſeful cuſtoms of the world join in external acknowledgments of the ſovereignty of the Lord of heaven and earth; but his heart, gratified with the tranquil enjoyment of the good things of the world, experiences no want, and acknowledges no dependence—The ſeaſon of adverſity,

adverſity is the ſeaſon of religious ſerioufneſs. When the gay ſcene, which faſtened on this world all the thoughts and wiſhes of the proſperous, has been diſſipated by the ſtroke of misfortune, they can no longer conceal from their pride their dependant ſituation. When the indulgences of proſperity no longer furniſh their gratification to ſooth the longings of the human mind, it muſt ſeek in the conſolations of religion that hope of laſting happineſs, which the illuſions of ſublunary proſpects have ceaſed to afford. Thus at once humbled and undeceived, humbled from the vain notion of his ſecurity, and undeceived in regard to his falſe eſtimate of worldly happineſs, man is fitted for liſtening with advantage to the exhortations of thoſe who will with chriſtian zeal avail themſelves of the important criſis. Such a criſis is now afforded to you my brethren. The chaſtiſement of the Almighty has paſſed through our land. His vengeance has not indeed been poured out upon us. We have not drank of the dregs of his diſpleaſure. But enough of miſery has been actually inflicted, enough of uncertainty and apprehenſion has been introduced amongſt thoſe who had eſcaped the immediate ſtroke of calamity,

calamity, to open unto religious conſiderations thoſe avenues of the mind, which "the ſober ſenſuality" of more proſperous times had heretofore ſhut up—But beſides this effect of recalling to religion thoſe who had been ſeduced from it by the habits of the world, I am perſuaded that I ſpeak with ſufficient authority, when I aſſert that the public miſery which we have endured, has had in a conſiderable degree a ſalutary influence in awaking the bigoted to an horror of that bigotry, which has diſgraced and ſtigmatized our country, and to an anxious deſire of deriving from the ſacred oracles themſelves a true conception of the dictates of that religion, which had been ſo much perverted and abuſed. Oh my brethren, this is not a moment to be loſt in inactivity. Renew your exertions. * Call again on the friends of religion to enable you to effect a farther diſtribution of the ſcriptures. You have done much, but much more remains to be accompliſhed. Adhere to your original propoſal, and let the pure light of ſcriptural religion ſhine into the darkeſt corners of your country.

* This moſt uſeful plan has been ſince reſumed, and an engagement formed for the diſtribution of three thouſand bibles. For this purpoſe more than one hundred guineas have been already ſubſcribed.

But

But if there ſhould be any, and I fear there are many ſuch, whoſe minds, inſtead of being ſoftened into mutual charity by the ſenſe of mutual errors and the ſuffering of common calamity, have been only irritated into a ſtill more rancorous indulgence of that ſpirit, which in the ſacred name of religion, has ſpread deſolation through our country, it is the duty of an Aſſociation liberal and enlightened as is that body which I am addreſſing, to labour by every method, by their collective exertions and their private influence, to mitigate and calm this unchriſtian violence, and to lead their countrymen to a ſincere profeſſion of the goſpel of him, *who came not to deſtroy mens lives, but to ſave them.* The apoſtle tells us, that even *the angels are deſirous of looking into* the myſtery of human ſalvation. What muſt be the feelings of one of thoſe ſuperior beings, when, in the progreſs of that gracious diſpenſation, in its ſlow and gradual operation on the evil tendencies of the human heart, he beholds the religion of the meek and benevolent Jeſus perverted into a watchword of violence and outrage! Strange and monſtrous perverſion! But let it, as far as is in your power, be impreſſed upon the public

mind that this is not chriſtianity, that the goſpel diſowns and reprobates this acrimonious ſpirit, that it is a religion of peace, and forbearance, and brotherly love.

Some account will naturally be expected of the efforts which the Aſſociation has made in the courſe of the laſt year for the accompliſhment of its objects: but it muſt be remembered that this has been in a peculiar degree a year of political agitation and apprehenſion of every kind. The effect of ſuch a period is indeed, as I have ſtated, favourable to the impreſſion of ſerious exhortation; but the immediate criſis is unfavourable to the active cooperation of large numbers, in any extended ſcheme of moral reformation. You have not however been remiſs. You have renewed your efforts for reſtoring the due obſervation of the ſabbath, for eradicating the vice of perjury, and for reviving the practice of catechetical inſtruction; you have appropriated a ſum of money to the reduction of the price of common prayer-books; and you have particularly directed your attention to the important buſineſs of national education. With the moſt heart-felt concern indeed do I ſtate to this congregation,

gregation, that you have been abſolutely compelled to abandon the execution of that part of the general ſyſtem of education, which moſt powerfully recommends itſelf to the charity, to the policy, and let me add to the juſtice of ſociety. The reform of youthful criminals, and of the unhappy children of convicts, preſented itſelf to you as an object intereſting to every friend of humanity and religion. The former without your interference are reſerved only for a maturity of profligacy. Already tainted with vice, rejected by the virtuous part of ſociety, encouraged by the intercourſe of the vicious, and hardened by detection, they live only to fill up the meaſure of their offences, to furniſh out a melancholy proof of the extreme degree of human depravation. The latter are in a ſituation ſcarcely leſs deplorable. The children of other parents, however neglected, might caſually receive ſome faint impreſſion of moral obligation. They might ſometimes hear the praiſes beſtowed upon a virtuous action, and catch with awakened feelings the ſympathy of goodneſs. They might ſometimes witneſs the obſervance of a religious duty, and be induced to meditate

on that great Being who is visible only to the eye of reason. But what a growth of abomination must we look for in the minds of the children of the criminal poor! After every precaution has been employed to guard the heart from the corruptions of human frailty, how powerful is found to be the influence of worldly temptations in withdrawing us from the service of our God! What then must be the moral situation of a child, who has seen in the example of a parent only a continued lesson of depravity, who has been taught to regard fraud, and violence, and pollution, as the ordinary and necessary means of subsistence, and has learned the existence of a Deity only from the blasphemies of execration! Can we abandon those novices in the ways of infamy, those victims of hereditary vice? Are they to grow up only to be sacrificed to the necessities of public security, to perpetuate the miserable succession of vice and wretchedness and ignominy? You zealously interposed for their rescue, but you were unequal to the attempt. An Association, whose fund consists only of the voluntary contributions of its members, was inadequate to the expence of such an undertaking. But whilst we recollect that the

wise

wiſe charity of our ſiſter-country has inſtituted and ſupported ſuch an aſylum for thoſe outcaſts of religion, let us hope that the plan which you have been compelled to abandon is not therefore abandoned for ever; let us hope that it will be efficaciouſly adopted by the public, as indiſpenſable to the preſervation of public morals from the baneful infuſion of infant profligacy thus continued from generation to generation, and to the vindication of public juſtice from the cruelty of puniſhing with undiſtinguiſhing ſeverity what may almoſt be termed involuntary and inevitable vice—I muſt not paſs in ſilence over a ſociety, which may be ſaid to have ſprung from your Aſſociation. "The Howard Society," whoſe object is to relieve the neceſſities of the unhappy priſoner, to reform his morals, and to give employment to his induſtry, is a branch of that parent-ſtock of virtue and religion, which has taken root amongſt you, and will ſoon I truſt overſhadow our now miſerable country.

I have now, my brethren, endeavoured to fulfil the duty which you had impoſed on me by ſtating the nature and tendency of yo

moſt laudable and uſeful inſtitution, the circumſtances which in this country give ſuch an inſtitution peculiar importance, and the exertions which you have made for the attainment of your ſalutary purpoſes—Permit me, before I conclude, to addreſs you with chriſtian ſincerity in the language of exhortation—You have aſſociated for the nobleſt purpoſes, and as a collective body you have done much for their accompliſhment. But remember, my brethren, that the efficacy of your united meaſures depends upon your individual conduct. —Does then our Aſſociation manifeſt its ſpirit in the conduct of its own members? Is it evidently the co-operation of men ſincerely zealous in the advancement of religion, as the means of promoting at once the preſent and future happineſs of mankind? Or is it merely the temporary expedient of worldly-minded politicians, ſeeking to reſtrain others by conſiderations which have no influence over themſelves? Such a ſcheme muſt be as unſucceſsful, as it would be unworthy—Who will regard your admonitions, if it be not obvious to the public that yourſelves regard them? If your conduct be not diſtinguiſhable from that of the diſſipated and worldly, what check can

the

the upper claſſes of ſociety receive from your exhortations? To them they will appear only the mockeries of hypocritical grimace. What effect can they have upon the lower claſſes, if they behold you practically diſavowing thoſe precepts which you anxiouſly recommend to their obſervance? They will appear only to be the tricks of human policy, to be one part of a general ſyſtem of impoſture? No, my brethren, to be ſucceſsful you muſt be ſincere and conſiſtent; you muſt be penetrated with a ſenſe of the truth and importance of that religion which you profeſs to ſupport; and you muſt evince the ſincerity of that conviction by the whole tenor of your conduct—You will pardon that plainneſs with which I have addreſſed you. The wide extenſion of our Aſſociation ſeemed to juſtify the admonition. Spreading through every rank and order of ſociety, it ſeemed to be in danger of being aſſimilated to the prevailing manners of the world, inſtead of diffuſing the corrective influence of virtue and religion.—Could we indeed at once adhere to the ſincere and fervid ſpirit which prompted the formation of this Aſſociation, and comprehend within it all who may be deſirous of being enrolled amongſt its

members,

members, it would afford an unequivocal ſymptom, that, however we may have ſuffered our religious feelings to become languid in the ſunſhine of proſperity, there is ſtill amongſt us a vigorous principle of religious obligation, which the ſeaſon of trial will bring into exertion; it might encourage us to hope, that, amidſt thoſe ſevere inflictions with which the divine providence is viſiting the corruptions of the European world, this our iſland may be permitted to enjoy a comparative tranquillity; that, whilſt in the myſterious diſpenſations of the Almighty the influence of religion ſeems elſewhere for a time to give way before the triumphant progreſs of that infidelity which its own corruptions have engendered, it may here experience a ſecure aſylum, until it ſhall again be enabled to diffuſe itſelf throughout a purified and regenerated world; that this our native land, as it once before received and cheriſhed the learning and civilization which fled before the brutal violence of the barbarians of the north, may again be the choſen ſanctuary of the deareſt hopes of mankind chaſed by the intellectual barbariſm of a proud and preſumptuous philoſophy.

But

But whatever may be the public conſequences of our efforts, whether they ſhall in this great day of viſitation, be effectual in conciliating the protection of providence, or only moderate our portion of the general ſufferings of a corrupted world, we may reſt aſſured that every ſincere and zealous exertion for the great purpoſes of this inſtitution ſhall to ourſelves produce its full and adequate effect. The proſperity and the fall of empires are hid in the inſcrutable councils of the Almighty; but as certain as the promiſes of God is the recompenſe of virtue. *The wicked worketh a deceitful work; but to him that ſoweth righteouſneſs, ſhall be a ſure reward.*

FINIS.

# APPENDIX.

THE ſame political cauſes which during the laſt two years have concurred to impede or reſtrain the exertions of the Aſſociation, have, in the preſent, operated with ſimilar, though leſs extended effect, by preventing the attendance, or engroſſing the attention of ſuch members as from local circumſtances were immediately involved in, or connected with the great theatre of action. Thoſe however who enjoyed a happy ſecluſion from, or were leſs deeply intereſted in theſe important events, ſhould conſider themſelves more earneſtly called upon by this providential circumſtance to devote their time and abilities to the attainment of the great objects of this inſtitution. Among theſe one of the moſt important has ever been, *the Diſſemination of the Holy Scriptures.* The original plan of ſubſcription for reducing the price of bibles, ſo as to bring the knowledge of the goſpel within the purchaſe of the loweſt claſſes, has been recommenced with ardour, and with a promiſe of the happieſt effects. Already have upwards of one hundred guineas been ſubſcribed, and there is the beſt founded reaſon to believe that the ſubſcription will ſhortly be ſo far extended, that the pious intention of the original inſtitution will be carried into full execution.

In purſuance of the outline obſerved in the laſt Appendix, the next object of their attention was a more *due and exact obſervance of the ſabbath*; and here they again obtained the ſanction and concurrence

currence of magiſtracy to enforce a due attention to the exiſting laws on this ſubject. On their application alſo the obſervance of Good-Friday and Chriſtmas day, &c. has been enforced by the chief magiſtrate of the metropolis. Nor have theſe exertions been altogether fruitleſs, the public ſale of goods, &c. having been in a great degree prevented, and even that of ſpirituous liquors conſiderably reſtrained on thoſe days. The attainment of theſe objects muſt however ultimately depend rather on the moral and religious improvement of ſociety, than on the operation of penal ſtatutes.

Independent of the former ſteps taken by the Aſſociation to improve *the Religious Education of Youth*, by a communication with the ſociety of literary teachers, &c. an eſſay on this ſubject has been publiſhed under their auſpices, which has met with the approbation of ſeveral learned and reſpected characters, and under the patronage of ſeveral of the Right Rev. Bench, has been diſtributed in the reſpective dioceſes of this kingdom, accompanied with an Addreſs, and Queries from the Aſſociation, for the purpoſe of obtaining more general and correct information on the ſubject. Theſe meaſures are preparatory to a communication with government for the adoption of a more enlarged and enlightened ſyſtem of education for the lower claſſes of ſociety. The Aſſociation have at the ſame time continued to recommend, and to afford their accuſtomed encouragement to the extenſion of catechetical lectures, and they are happy to find that the benefits of this excellent mode of inſtruction are becoming more widely diffuſed and more ſenſibly felt.

Among the various plans undertaken or encouraged by the Aſſociation, it could not be expected that ſimilar ſucceſs ſhould attend upon each, and they are concerned to ſtate, that from a concurrence of cauſes and events, the eſtabliſhment for the

Reform

Reform of the Criminal Poor has failed to produce the beneficial effects ſo rationally and ardently expected on its firſt inſtitution. The attempt however has not been totally unproductive of good, and there is reaſon to hope, that at a period of more confirmed tranquillity this object will engage the attention of government; as the practicability and advantages of the inſtitution, on a more enlarged ſcale, and with more comprehenſive powers, have been evidently demonſtrated. In another line the exertions of the Aſſociation in favour of the lower claſſes of ſociety have been attended with happier ſucceſs; *the plan for the encouragement of ſervants*, is now nearly matured, is patroniſed by characters of the firſt rank and ſtation, and bids fair to be carried into the fulleſt effect. Nor can there be a doubt, but it would be productive of the moſt beneficial conſequences, not only to thoſe who would derive immediate benefit from the inſtitution, but to ſociety in general, whoſe well-being and happineſs is intimately connected with and dependant on the good or ill conduct of this claſs of perſons. Emanating from the Aſſociation, and compoſed principally of its members, though now forming a ſeparate inſtitution, *the Howard Society* next claims our attention. The objects and views of this eſtabliſhment, and the progreſs made towards their attainment, have already been explained to the public, in the original addreſs and the quarterly report of this ſociety. It may not, however, be improper to obſerve, that the improved condition of the *Four Courts Marſhalſea*, and *Bridewell*, the two priſons viſited, and the happy change produced in the manners and conduct of the inhabitants, afford the ſtrongeſt proof of the ſucceſs of their exertions, and form the beſt eulogium on the labours of the ſociety.

Though little apparent effect has been produced by the efforts of the Aſſociation, to ſtem the rage

for

for lottery inſurance, which ſo univerſally infects the lower claſſes of ſociety, yet have they continued to publiſh cautionary tracts and tales on this ſubject, in the hope that they may imperceptibly open the eyes of the deluded multitude, and convince them of the abſurdity, as well as criminality, of thus engaging in a conteſt of ignorance and weakneſs againſt fraud and knowledge, where the hazard of loſs is reduced to almoſt a certainty, where ſucceſs could not produce happineſs, but defeat muſt be attended with certain ruin.

With a view to the moral and religious inſtruction of the lower claſſes of ſociety, the Aſſociation have continued to diſtribute a variety of tracts on this ſubject; among theſe, as one of the moſt important, they have encouraged the re-publication of The Whole Duty of Man, in a ſmaller ſize, and at a cheaper rate, than the preſent edition, to bring it within the purchaſe of almoſt the loweſt claſs of ſociety. A conſiderable and reſpectable liſt of ſubſcribers have already patronized the work, and it will ſhortly be publiſhed.

From this detail it will be evident, that though ſomething has been done, much yet remains to be performed, in the arduous taſk of diſcountenancing Vice, and promoting the Cauſe of Religion and Virtue. To this taſk the Aſſociation wiſh to call the attention, and to ſolicit the co-operation of all their members; and in doing ſo, they, with little variation, adopt an addreſs lately preſented to them by one of their moſt reſpected members, in the following words.

" A Member of the Aſſociation, who has its intereſts warmly at heart, who views with pleaſure your laudable efforts to ſuppreſs Vice and promote Religion and Virtue, and the happy effects they have already produced, indulges the fond hope, that you will

will perſevere in your exertions, and not ſuffer that zeal, which has hitherto animated you, to ſink into deſpondency, or die away in languor and lukewarmneſs."

"Your deliberations have been interrupted by the unhappy diſturbances of the country for many months paſt; but as it may be hoped tranquillity is now returning, your zeal and activity will revive with it. If you are perſuaded, that diſcountenancing Vice, and promoting the Practice of Religion and Virtue, are the ſureſt means under heaven of preventing the recurrence of the calamities which this country has experienced, you will not ſuffer your ardour to abate, but will, with redoubled vigour, meet the torrent of vice and infidelity which had well nigh overwhelmed your country, and ſtill threatens further devaſtation upon it. Will any deſponding member ſay, We have laboured for above ſix years, and our labour has been in vain? To ſuch member I would anſwer, you cannot know that your labour has been in vain; bad as things have been, they might have been much worſe; and there is every reaſon to believe, that had an inſtitution, ſuch as yours, been eſtabliſhed in this country at an earlier period, it would have tended much either to prevent or to alleviate the horrors of the late rebellion. Had every cabbin been furniſhed with a bible, had the bleſſings of education been extended to the cottages of the poor, would not their minds have been enlightened, their manners ſoftened, and that ferocity of temper (which has imprinted an indelible ſtain on the national character) been melted down into a mild, gentle, and Chriſtian diſpoſition?—If ſuch be the caſe, ſhall we not perſevere in our labour of love? Shall we not exert our moſt ſtrenuous efforts to bring about ſo deſirable a change? Much is expected of us. A reſpectable ſociety, inſtituted ſome years before ours, has merged in ours; and the public

lic have a claim upon us for the good which that ſociety would have produced, and alſo for what we have pledged ourſelves to perform?—Should we now grow languid and deſponding, how fatal would the conſequence be? (to uſe the words of that excellent member who preached our firſt ſermon) "How ſoon "would public deriſion and contempt cruſh our puny "and abortive efforts? And how would the prece-"dent of our ill ſucceſs check every future attempt "to reform or inſtruct a licentious and irreligious "age?"

Let us then, from this moment, devote ourſelves heartily to the great work we have undertaken; let us not be weary in well-doing. Our cauſe is a good one; and we have reaſon to hope that Providence will crown our labours with ſucceſs, and confer upon us, at the laſt day, the reward of thoſe "who turn many to righteouſneſs," provided we perſevere unto the end with conſtancy and reſolution.

## Receipts and Payments of the Association for discountenancing Vice and promoting the Practice of Religion and Virtue, from 1st June, 1798, (when the last Account was published) to 1st July, 1799.

### RECEIPTS.

| | £. | s. | d. |
|---|---|---|---|
| Balance in favour of the Association, 1st June, 1798 - - | 74 | 0 | 7½ |
| Subscriptions - - - | 208 | 3 | 3 |
| Donation from his Grace the Lord Primate | 22 | 15 | 0 |
| Do. from Persons not Members - | 9 | 2 | 0 |
| Tracts and pamphlets sold - - | 9 | 3 | 7 |
| | £.323 | 4 | 5½ |

## PAYMENTS.

| | £. | s. | d. |
|---|---|---|---|
| Printing the following tracts, &c. saleable at reduced prices, or distributed gratis<br>1000 Sermon, preached before the Association, 22d May, 1798, by the Right Rev. T. L. O'Beirne, Lord Bishop of Ossory<br>3000 Exhortation to the duty of catechising<br>1000 Expostulations to the higher classes<br>500 Essay on manners and education<br>1000 Reflections on Christmas<br>1000 Prayers for infirmaries<br>250 Plan for encouragement of servants<br>500 Resolutions for observance of the Sabbath, second edition<br>1500 Abstract of the laws in force, for better observation of the Sabbath | 81 | 17 | 10 |
| Premiums and other expences incurred by catechetical examinations in 1799 | 14 | 3 | 0 |
| Advertising | 13 | 3 | 9½ |
| Printing and Stationary | 24 | 15 | 2½ |
| Assistant Secretary and Messenger | 72 | 17 | 4½ |
| Incidental and petty charges | 1 | 12 | 4½ |
| Balance in favour of the Association, 1st July, 1799. | 114 | 14 | 10½ |
| | £. 323 | 4 | 5½ |

# LIST

OF THE

# MEMBERS OF THE ASSOCIATION.

Thus marked *, are Subſcribers to the Fund.

His Excellency CHARLES, Marquis CORNWALLIS, Lord Lieutenant General and General Governor of Ireland, Preſident.

A

* His Grace the Lord Archbiſhop of Armagh
* Right Hon. Lord Arden
* Earl of Altamont
Captain Chriſtopher Abbott
* John Allen, Eſq.
* Thomas Acton, Eſq.
* Rev. Dr. Alcock
* Rev. George Alcock
* Lt. Col. William Alexander
* Rev. John Alexander
* Rev. Dr. Allott, Dean of Raphoe
* Rt. Hon. Thomas Andrews, Lord Mayor
* Rev. Henry Anneſley
* Hon. and Rev. William Anneſley, Dean of Down
James Arbuckle, Eſq.
Rev. Frederick Arbuthnot
Rev. Alex. Arbuthnot
* Rev. Wm. Jones Armſtrong
* Rev. Wm. Armſtrong
* Rev. Jonathan Aſh
* Rev. Iſaac Aſh
* Rev. Nicholas Aſh
* Rev. Wm. Athill
* Jackſon Wray Atkinſon, Eſq.
* Rev. Gilbert Auſten

B

Rt. Hon. Earl of Belvedere
* Rev. Walter Bagot
* Chriſtopher Bagot, Eſq.
* Rev. Chas. Emilius Bagot
Counſellor Ball
* Rev. John Ball
* Rev. John Barker
Rev. Thomas Barry
* Rev. Philip Barry
* Rev. Edward Barton, Archdeacon of Ferns
* Rev. Leſlie Batterſby
Rev. Henry Bayly
* Rev. P. Bayly
* Rev. Edward Bayly
* Rev. Edward Beattie
* Rev. Dr. Beaufort
* Rev. Dr. Benning
* M. G. Betteſworth
* John Berry, Eſq.
* John Claud. Beresford, Eſq.
* Rev. Charles Cobbe Beresford
* Rev. George Beresford, Dean of Kilmore
* Rev. Edward Berwick, Vicar of Leixlip
* Rev. Dr. Blundell, Dean of Kildare

Rev.

* Rev. William Blundell
* Richard Bolton, Eſq.
* Richard Paul Bonham, Eſq.
* Rev. Richard Bourne
* Hon. and Rev. Rich. Bourke
Rev. Henry Boyd
Maj. Gen. Wm. Brady.
* John Brett, Eſq.
* Rev. David Brickell
* Rev. John Brinkley
Rev. William Briſtow
William Brooke, Eſq.
Rev. Richard Brooke
Rev. Wm. Brooke, Vicar of Granard
Arthur Browne, Eſq. LL. D. S. F. T. C. D.
* Rev. Chaworth Browne
* Rev. Thomas Brownrigg
* Dr. Bryanton
* Rev. Dr. Burrowes
Rev. Kildare Burrowes
Rev. Edmund Burton, Archdeacon of Tuam
Charles Kendal Buſhe, Eſq.
* Rev. Richard Butler
* Rev. Chriſtopher Butſon, Dean of Waterford

C.

* His Grace the Lord Archbiſhop of Caſhel
* Right Hon. Earl of Charlemont
* Earl Camden
* Right Rev. Lord Biſhop of Clogher
* Right Rev. Lord Biſhop of Clonfert
* Right Rev. and Hon. Lord Biſhop of Cork
* Right Rev. Lord Biſhop of Cloyne
* Turner Camac, Eſq.
* Rev. Robert Cane
* Alderman Carleton
* Rev. Peter Carleton, Dean of Killaloe
Alexander Carroll, Eſq.
* Captain John Caſh
* Richard Cave, Eſq.
* Rev. C. B. Caulfield, Archdeacon of Clogher
* Rev. Charles Caulfield
* Rt. Hon. Sir Henry Cavendiſh, Bart.
* John Chambers, Eſq.
* George Chinnery, Eſq.
Rev. Dr. Cleaver
James Cleghorn, Eſq. M. D.
* Hon. and Rev. Wm. Montgomery Cole
* Rev. Charles Coleman
* Mathew Coleman, Eſq.
Richard Collis, Eſq.
* William Cooke, Eſq.
Captain William Cope
* Right Hon. Iſaac Corry
* Rev. Thomas Conolly Cowan
* Rev. Jacob Cramer
* Rev. Dr. M. Cramer
Rev. George Crane
* Rev. Henry Croſton, Foundling Hoſpital
* Rev. Henry Croſton, Royal Hoſpital
* Morgan Croſton, Eſq.
* Morgan Croſton, jun. Eſq.
Edward Croker, Eſq.
* Rev. John Cromie
* Hon. Juſtice Crookſhank
George Crookſhank, Eſq.
* Edward Croſbie, Eſq.
* John Croſthwaite, Eſq.
Charles Coſtello, Eſq.
* Delacherois Crommelin, Eſq.
* George Cullen, Eſq.
* William Cuthbert, Eſq.

D.

* His Grace the Archbiſhop of Dublin
* Right Rev. Lord Biſhop of Dromore
John Dawſon, Eſq.

Rev.

* Rev. Richard Dawſon
* Hon Juſtice Day
* John Deane, Eſq.
* Joſeph Deane, Eſq.
* Rev. Richard Deſpard
* Steph. Dickſon, Eſq. M. D.
* Rev. Wm. Digby, Dean of Clonfert
* William Diſney, Eſq.
* Rev. Robert Diſney
* Rev. Brabazon Diſney
* Thomas Diſney, Eſq.
* Rev. Dr. Dobbin
* Francis Dobbs, Eſq.
* Captain Jeremiah D'Olier
* Rev. Samuel Downing
* Rev. Dr. Drought
* Rev. Richard Drury
Hon. Charles Dundas
* Rev. James Dunn

E

* Right Rev. Lord Biſhop of Elphin
John Eccles, Eſq.
* Iſaac Ambroſe Eccles, Eſq.
Rev. John Elgee
* Rev. Dr. Thomas Elliſon
Rev. Dr. Thomas Elrington, F.T.C.D.
* Gaſper Erke, Eſq.
* Rev. Joſiah Erſkine
* Counſellor Eſpinaſſe
* George Evans, Eſq.
* Rev. Mr. Evans
Thomas Everard, Eſq.

F

* Earl Fitzwilliam
* Counteſs Fitzwilliam
* Right Rev. Lord Biſhop of Ferns
* Frederick Falkiner, Eſq.
Rev. Wm. Lynar Fawcett
Rev. Joſeph Faviere
* Rev. John Fea
* Mr. John Ferrar
Rev. Dr. Robert Poole Finch
Rev. Quintin Finlay
* Rev. Joſeph Fitzpatrick
Rev. Stephen Fletcher
Right Hon. Wm. Forward
* Mr. George Forſter
* Rev. Nicholas Forſter
* Right Hon. John Foſter, Speaker of the Houſe of Commons
* Rev. Robert Fowler, Archdeacon of Dublin
* John Fox, Eſq.
* David Freeman, Eſq.
* Rev. David Freeman
* Counſellor Robert French
* Richard Frizell, ſen. Eſq.

G

* Rev. Thomas Gamble
* Rev. Samuel Gerard
* James Gibbons, Eſq.
* Rev. William Gimingham
* John Godley, Eſq.
* Joſeph Goff, Eſq.
* Rev. Thomas Goff
Rev. Mr. Gorman
* Rev. John Grant
* Rev. Richard Graves, D. D. F. T. C. D.
* Rev. Thomas Grace
* Rev. Thomas Graves, Dean of Ardfert
* Rev. George Graydon
* Robert Graydon, Eſq.
* Rev. Richard Grier
* Rev. Geo. Leſlie Greſſon
* Richard Griffith, Eſq.
* Rev. Charles Grove
* Rev. Dr. Grueber
* Rev. Dr. Hoſea Guinneſs
* Rev. Wm. Gwynne

H

Rev. Dr. Hales
Rev. Dr. Hall, S. F. T. C. D.
William Hall, Eſq.
* Rev. Alexander Hamilton
Rev. Dr. James Archibald Hamilton
* John Hamilton, Eſq.

Rev.

* Rev. Hans Hamilton
* Alexander Hamilton, Eſq.
Edward Harman, Eſq.
* Rev. Singleton Harpur
* Rev. John Iſaac Harriſon
Rev. John Harvey
* Rev. James Haſtings, Archdeacon of Glandelagh
Rev. Dr. Chriſtopher Harvey
Rev. John Haughton
* Hugh Henry, Eſq.
* Rev. Edward Herbert
Rev. Arthur Herbert
* Henry Hewitt, Eſq.
Hon. and Rev. John Hewitt, Dean of Cloyne
* Rev. Ambroſe Hickey
* Edward Hill, Eſq.
Dr. Edward Hill
* Rev. Averill Hill
* Rev. T. D. Hincks
* Lewis Hodgſon, Eſq.
Peter Holmes, Eſq.
* Robert Holmes, Eſq.
Rev. Philip Homan
Sir Francis Hopkins, Bart.
* Francis Hopkins, Eſq. M. D.
* John Hopkins, Eſq.
* Hugh Howard, Eſq.
* Robert Howard, Eſq.
* Rev. Dr. Hume, Dean of Derry
Hon. and Rev. Abraham Hely Hutchinſon
* Sir Francis Hutchinſon, Bt.
* Rev. James Hutchinſon, Archdeacon of Achonry
Rev. Francis Hutcheſon

J

* Alexander Jaffray, Eſq.
* Alexander Jaffray, jun. Eſq.
Alderman William James
* Captain Meredith Jenkin
Rev. John Jephſon
Rev. William Jephſon
* Edmund Johnſton, Eſq.
* Rev. Thomas Jones
* Rev. Wm. Dunkin Jones
Rev. Crinus Irwin
John Irwin, Eſq.
* Rev. James Irwin

K

* Right Hon. Earl of Kingſton
* Right Hon. Lord Biſhop of Kildare
* Right Rev. Rord Biſhop of Killalla
Right Rev. Lord Biſhop of Killaloe
* Right Rev. and Hon. Lord Biſhop of Kilmore
Right Hon. Lord Kilmaine
* Right Hon. Ld. Kilwarden
Rev. John Kearney, D. D. Provoſt of Trinity College
* Rev. Dr. Michael Kearney
Rev. John Keating
* Rev. John Kellet
* Rev. John Kennedy
* Rev. Nicholas Ward Kennedy
* Rev. Dr. Kennedy, Vicar of Kilmore
Rev. John Kenny, Vicar General of Cork
Rev. Robert Kenny
* Thomas King, Eſq.
* Rev. Thomas Kingſbury
* Chas. Berkeley Kippax, Eſq.
* Alexander Kirkpatrick, Eſq.
Rev. Walter Blake Kirwan
* Alex. Knox, Eſq.

L

His Grace the Duke of Leinſter
Rt. Hon. Lord Longueville
* John Ladaveze, Eſq.
Rev. George Lambert
* Rev. Dr. Lamilliere

* Rev.

* Rev. Archdeacon Lamilliere
Major William Lane
* Rev. Ed. Francis Laſcelles
* Right Hon. David Latouche
* John Latouche, Eſq.
* Peter Latouche, Eſq.
* David Latouche, jun. Eſq.
* Charles Laurent, Eſq.
* Rev. John Leahy
* Rev. Edward Ledwich
* Rev. William Ledwich
Rev. Giles Lee
* John Leigh, Eſq.
* Rev. John Letablere
* Rev. John Lewis
* Rev. Dr. Little
* Edward Litton, Eſq.
* Rev. Verney Lovett
* Rev. Dr. Wm. Lodge
Rev. George Lowe
* Gorges Lowther, Eſq.
Henry Lyons, Eſq.
* Rev. Dr. Thomas Lyſter
* Rev. John Lyſter

M

* Earl of Meath
* Right Hon. Lord Biſhop of Meath
* Rev. Robert M'Aſkie
* Rev. Dr. M'Dowell
Rev. Henry M'Clean
Rev. William M'Laughlin
* John Macauley, Eſq.
* Rev. Wm. Magee, F.T.C.D.
* Rev. Daniel M'Neil
* Rev. Thomas M'Mahon
Alderman Richard Manders
* Rev. Edward Mangin
* Mr. Wm. Martley
* Peter Maturin, Eſq.
* Wm. Maturin, Eſq. Secretary.
Rev. Henry Maturin
Rev. Wm. Mauleverer
* Rev. Henry Maxwell
* Rev. James Maxwell, Sec.
* Rev. Dr. Wm. Maxwell
* John Waring Maxwell, Eſq.
* Robert Mayne, Eſq.
* Rev. Richard Meade
Hon. Baron Metge
* Rev. George Miller, D. D. F. T. C. D.
* Rev. Oliver Miller
* Rev. John Miller
* Humphry Minchin, Eſq.
* Rev. James Montgomery
Rev. Alexander Montgomery
* Rev. Robert Montgomery
Rev. Mr. Moor
* Captain Moor.
* Rev. Hugh Moore
* Mrs. Hannah More, Briſtol.
* Rev. Allen Morgan
* Rev. James Morgan
Rev. Charles Moſſe
Rev. Hector Munro
Rev. Henry Murray
* Rev. Doctor Samuel Murray.

N.

* Thomas Needham, Eſq.
* Rev. Robert Nixon
* Thomas Newenham, Eſq.
Sir Edw. Newenham, Knt.
* Wm. Worth. Newenham, Eſq.
* Wm. T. Newenham, Eſq.
Robert O'Callaghan Newenham, Eſq.
* Edward Worth Newenham, Eſq.
Major Nicolls
* Rev. Brinſley Nixon
* Rev. Robert Nixon
Brabazon Noble, Eſq.

O

* Lord Viſc. Oxmantown
* Right Rev. Lord Biſhop of Oſſory
* Rev. Dr. O'Connor
* Wm. Meade Ogle, Eſq.
* Charles O'Hara, Eſq.
* Rev. Hugh O'Neil
Thomas Ormſby, Eſq.

Rev.

Rev. Dr. Owen, North Wales

P

Rev. Henry Palmer, Archdeacon of Oſſory.
* Roger Palmer, Eſq.
Rev. Henry Paſley
Rev. Thos. Chriſtmas Paul
* Rt. Hon. Thomas Pelham
* Rev. Philip Perceval.
* Robert Perceval, Eſq. M. D.
John Pollock, Eſq.
* Joſeph Pollock, Eſq.
* Hon. and Rev. John Pomeroy.
* Rev. Richard Powell
Robert Powell, Eſq.
William Preſton, Eſq.
Rev. Edward Price
* Rev. Mr. Prince, of London.
* Major General Pringle
Rev. Thos. Prior, F. T. C. D.

R

* Rev. John Radcliffe
* Counſellor Redford
Rev. Hugh Reynolds
* Rev. Edward Richardſon
* Jonathan Bruce Roberts, Eſq.
Rev. Peter Roberts,
John Roberts, Eſq.
* Rev. Thomas Robinſon
* Guſtavus Rochfort, Eſq.
Rev. George Rogers
* Sam. Roſborough, Eſq.
Rev. John Roſe
Thomas Rothwell, Eſq.
John Rothwell, Eſq.
* Clotworthy Rowley, Eſq.
William Rowley, Eſq.
* Rev. Robert Ruſſell
* Rev. Dudley Chas. Ryder

S

Rt. Hon. and Rev. Lord Viſcount Strangford
* George Sandford, Eſq.
Rev. Chriſtopher Savage
* Art. Saunders, Eſq. M. D.
* Morley Saunders, Eſq.
* Rev. James Saurin
* John Schoales, Eſq.
* George Schoales, Eſq.
* George Schoales, Eſq. of London
* Thos. Purdon Scott
* Rev. Dr. George Sealy
Rev. Archdeacon Seaton
Rev. George Shaw, of London
Rev. Wentworth Shield
* Rev. Walter Shirley
Rev. Dr. Simcocks
* Hugh Skeys, Eſq.
* John Skeys, Etq.
* Rev. Mathew Sleater
Mr. Wm. Sleater
* Ralph Smyth, Eſq.
Hon. Baron Smith
William Smith, Eſq.
* Rev. Dr. Thomas Smith
* Rev. George Smith
* Rev. William Spence
* Rev. Dr. Stack
* Wm. Stamer, Eſq.
Daniel Steuart, Eſq.
* Rev. Hugh Stewart
* Rev. Henry Stewart
* John Stewart, Eſq.
* Hon. Robert Stewart
Charles Stewart, Eſq.
* Henry Stewart, Eſq.
* Rev. Dr. Stokes
* Rev. Gabriel Stokes
* Whitley Stokes, Eſq. M. D. F. T. C. D.
* Rev. James Stopford
* Rev. Joſeph Stopford, Charleville
* Rev. Joſeph Stopford, F. T. C. D.
Rev. Wm. Stopford
* Lieut. General Straton
* Rev. James Stubbs
* Rev. Thomas Sutton
* Rev. Samuel Synge, Archdeacon of Killaloe
* Sir Walter Synott, Bart.

His

T

His Grace the Lord Archbiſhop of Tuam.
Hon. and Rev. Edward Taylor
* Rev. William Tew
* John Tew, Eſq.
* Rev. Thomas Thompſon, Dean of Killalla.
Richard Thwaites, Eſq.
* Rev. Thomas Tighe
* Francis Tipping, Eſq.
Rt. Hon. John Toler, Attorney General
Dr. Townſend
* Rev. Power Trench
Frederick Trench, Eſq.
* Rev. Thos. Trench
* Thos. Stocker Triphook, Eſq.
* Rev. Dr. Robert Truel
* Rev. Peter Turpin

V

* William Vavaſour, Eſq.
* Rev. James Verſchoyle, Dean of St. Patrick
* Rev. Robert Vicars
Rev. Richard Vincent
* Rev. Hemſworth Uſher
* Rev. John Uſher, F. T. C. D.
Rev. Henry Cornelius Uſher, F. T. C. D.

W

* Rev. John Waddy
Robert Watſon Wade, Eſq.
* Rev. Wm. Wakeley
* Rev. Chamberlen Walker
* Rev. John Walker, F. T. C. D.
Wm. Walker, Eſq. Recorder
* Rev. John Walſh
* Rev. Raphael Walſh, Dean of Dromore
* Rev. C. M. Warburton, Dean of Ardagh
* Bernard Ward, Eſq.
* Mr. Wm. Watſon
* Mr. Wm. Watſon, jun. Treaſurer
Rev. John Webb
* Commiſ. Chriſtmas Weekes
* Mathew Weld, Eſq.
* Rev. Arthur Weldon
* Rev. Anthony Weldon
* Luke White, Eſq.
* Rev. Wm. White
* Rev. James Whitelaw
Geo. Boleyn Whitney, Eſq.
* Rev. Irwin Whitty
* Abraham Wilkinſon, Eſq.
* Rev. John Williamſon
* Rev. Andrew Wilſon
Rev. Joſeph Wilſon
* Benjamin Woodward, Eſq.
* Rev. Richard Woodward
Henry Woodward, Eſq.
* Ben. Blake Woodward, Eſq.
* Rev. Henry Woodward
* Sir Wm. Worthington, Knt.
* Wm. Henry Worthington, Eſq. Charnas, Stafford
* Rev. Guſtavus Wybrants
Stephen Wybrants, Eſq.
* Rev. Henry Wynne
* Rev. Richard Wynne
* Robert Wynne, Eſq.
* Wiliiam Wynne, Eſq.

Y

* Rt. Hon. Lord Yelverton.

1 AP 57